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Malaysia Message

Singapore.
September 1934.
Volume 44.
No. 9

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PERSONALS

BISHOP & MRS. EDWIN F. LEE sailed for Palembang August 8th where they visited the work of our Palembang district. Bishop & Mrs. Lee returned to Singapore August 20th to leave August 27th for Manila where they will be the whole month of September, returning to Singapore in mid-October.

MR. RALPH KESSELRING, acting principal of the A.C.S., Ipoh, sailed on the S.S. "Burgenland" from Singapore August 21st for Shanghai. From Shanghai Mr. Kesselring takes one of the Empress boats for Vancouver.

REV. & MRS. WILLARD A. SCHURR and MICHAEL are arriving in Singapore September 6th on the s.s. "Suwa Maru".

MR. W. R. DARTON, well-known member of Wesley Church, Singapore, was married to MISS CLAIRE NORTON at Los Angeles, Calif., on July 8th. Rev. Leonard Oechsli, former pastor of Wesley Church, Singapore, and now District Superintendent of the Fresno district, performed the ceremony. The Darton's new address is 1601 West 11th Street, Los Angeles, Calif.

REV. & MRS. R. L ARCHER of Singapore made a trip to Malacca August 11th to 13th visiting our church and school work and holding quarterly conferences.

Our Churches and Sunday Schools of the Singapore District made special offerings to the sufferers of the fire in the Bukit Ho Swee and Havelock Road district. These collections were taken on August 12th and 19th.

The engagement is announced of MR. LING SING CHEW, a member of the Methodist Church, Sitiawan, and MISS GEAK CHE GING, daughter of Mr. Geak Ming Ching, Simpang Tiga, Sitiawan.

REV. CLINTON M. CHERRY, B.A., B.D., former pupil of A.C.S., Singapore, was awarded the degree of Master of Theology in the month of June. His thesis was based upon a study of the papyri of Egyptian archaeological research.

MR. & MRS. PAUL H. SCHMUCKER of Klang announce the birth of a baby boy, JAMES PAUL, on August 10th at Kuala Lumpur. Heartiest congratulations.

REV. EGON N. OSTROM of Tebing Tinggi, Sumatra, is to attend the Pastors' Institute at Ipoh from September 4th to 11th. Mr. Ostrom plans to be in Singapore from Wednesday, September 12th, to Sunday, September 16th The following week he will spend in Malacca, Seremban and Kuala Lumpur. He will be in Seremban, Sept., 17th to 19th, Malacca, Sept., 20th to 23rd Penang from Oct. 2nd to 8th. Rev. Ostrom will be very welcome in our Chinese churches because of his ability to preach in the Hokkien dialect.

REV. E. S. LAU of Geylang, Singapore, sailed on the s.s. "Carthage" August 17th for Bombay. He is accompanying his sister-in-law, MISS YONG FOOK MOY, of Kuala Lumpur, that far on her trip to England. Miss Yong is going to London to specialise in Kindergarten at the Froebel School.

REV. & MRS. H B. AMSTUTZ and son, BRUCE, and REV. & MRS. W. S. REINOEHL of Singapore are spending the school holidays at the "Knoll," Brastagi. Mr. Amstutz will return to Ipoh the first week in September for the Chinese and Tamil Pastors Institute.

MR. & MRS. T. W. HINCH are spending the school holidays at Prapat, Sumatra.

MESSRS. C. D. PATTERSON of Telok Anson and D. P. COOLE of Sitiawan were visitors in Singapore Sunday and Monday August 19th and 20th.

REV. P. L. PEACH of Kuala Lumpur and DR. LESTER PROEBSTEL of Penang are spending the school holidays at the "Knoll," Brastagi.

MISS ANNE ZUBERBUHLER, member of Wesley Church, Singapore, is spending the vacation at Brastagi for recuperation of her health.

A special series of meetings is to be held at the Telok Ayer Church, Singapore, from September 12th to 16th. Rev. Egon Ostrom will be the preacher in Hokkien.

The week-end of July 27-29 saw a number of missionary visitors gathering in Sitiawan for committee meetings concerning project advances to be made in the work of the Circuit. Among those in attendance were Bishop Lee; Rev. A. Eklund, District Superintendent; T. W. Hinch, Educational Secretary; the Misses Craven and Lake of Taiping, and Bunce and Kleinhenn of Ipoh, with the local staff Rev. and Mrs. D. P. Coole and Miss M. Dirksen.

MR. & MRS. T. W. HINCH of Singapore spent several days in Sitiawan during the latter part of July.

The daughter of REV V. DEVASAHAYAM, Klang, is sailing to India August 31st to join the Medical College, South India.

THE PASTORS ASSOCIATION of Sitiawan entertained Bishop E. F. Lee and District Superintendent Eklund to a tea on Saturday, 28th July after which Rev. Lee Hok Hiang, President, welcomed the guests. Both Rev. A. Eklund and Bishop Lee responded.

TRINITY CHURCH, Sungei Wangi, Sitiawan, held a successful and enthusiatic Mothers' Day service August 12th. The church was crowded; a good programme concluded with a sermon on "Honour Thy Father and Mother" by Rev Tai Poh Ting, suggesting that "If we do not honour our parents whom we can see, how can we honour God whom we cannot see?"

A very warm reception in honour of Bishop Edwin F. Lee was given at the Anglo-Chinese School, Nibong Tebal, on 25th July by the Methodist Churches of Nibong Tebal and Parit Buntar on the occasion of his recent episcopal tour upcountry. Among those prevent were:— the Rev. L. Proebstel, Mr. & Mrs. T. W. Hinch, the Rev. & Mrs. A. Eklund, Mrs. G. Robertson, Messrs. C. M. Sheriff, J. C. C. Nisbet, Chan Tek Kooi, Tay Hooi Soo, G. N. S Sabapathy and members of the Parit Buntar and Nibong Tebal Churches and representatives of the different communities in the districts. Speeches of Welcome were made by the stewards of the Churches of both places. Bishop Lee, replying, spoke on the aims, scope, and history of the work of the Methodist Mission in South-eastern Asia and thanked the congregations for the reception and the members of the public for their kind presence. A word of prayer by Bishop Lee brought the function to a close.

The same night Bishop Lee delivered a most impressive sermon before the congregations of both the Churches at the Anglo-Chinese School, Parit Buntar.

N. C. C

REV. R. K. S. ADAMS, group scoutmaster of St. Andrew's Scouts, Singapore, has been asked by the Commissioner for Malaya, Mr. F. C. Sands, to take charge of a contingent of 41 boy scouts to attend the Australian Jamboree to be held at Melbourne at the close of this year. There will be 22 scouts from Singapore, 7 from Penang, 4 from Malacca, 5 from Selangor, 2 from Kelantan and 1 from Johore. The party will include Tengku Ahmed Temenggong, district officer, Pasir Mas and district scout commissioner of Kelantan. We would be interested to know how many scouts of our Anglo-Chinese Schools are going in this party.

A Bible Colporteurs Conference for the Netherlands Indies is to be held at Malang, Java, from September 21st to 24th. REV E. TIPSON and REV. KHOO CHIONG BEE of Singapore are to be in Java at this time for the conference. There will be a large display of the work of the Bible Society.

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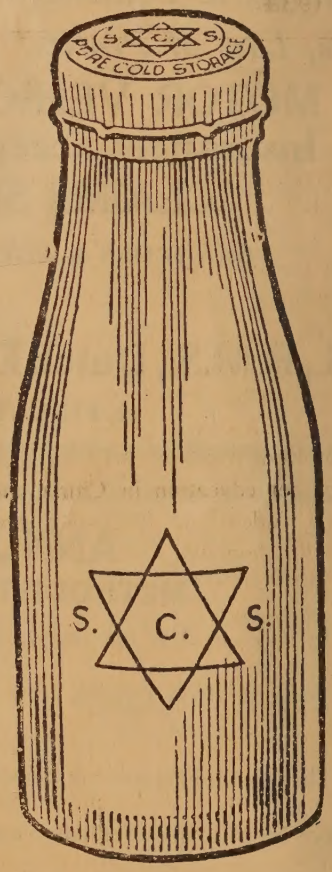

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The Malaysia Message

Monthly Journal

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THE LADY OF CHINATOWN

By Nathalie Toms Means.

AN American missionary in China is a common thing but a Chinese missionary in America seems a bit unusual. Nevertheless a remarkable piece of missionary work is being done by a Chinese woman in the heart of New York City.

Born of Cantonese parents, Mabel Lee grew up in a fine Christian home where she was given every advantage of both Chinese and American girls. Since her father was a wealthy merchant she often made trips with him from America to China and had about equal parts of her education in China and America. She was a good student and graduated from Columbia University with honours. She then entered the Graduate School and took her Doctor's degree in History and Economics.

Having an excellent education in both Chinese and English Dr. Lee was confronted with the problem of what she should do. Without doubt she could have had a fine position in some fine Chinese university. There were numerous openings for her in America; but in the midst of her indecision her father died. He had always been a man of few words and had never discussed the future with his daughter. As he realized his end was approaching he called Mabel to his bedside and said to her: "It has always been my hope that something could be done for the thousands of Chinese here in New York City who live in Chinatown and know nothing about Christ".

After thinking over her father's words Dr. Lee decided that she should not go to China but rather stay right in New York City to work among her own people. A small City Mission had been organized some years before by four Mission Boards, Episcopalian, Methodist, Presbyterian and Baptist, but the work had not been very promising because of the lack of a Christian Chinese leader. Dr. Lee moved to Chinatown. She opened a small shop house for a club room. The work grew like magic under her hand; not but what there were plenty of difficulties, for Chinatown of New York City presents many and unusual problems. The fact that there are ten times as many men as there are women is a problem. The almost impossibility of Chinese meeting American Christians was another difficulty. Dr. Lee went to the churches and the young peoples' organizations and appealed for volunteers. She believed that the way to introduce the Chinese to Christianity was to introduce them to Christians. She now keeps 200 volunteer workers on her list to say nothing of the large staff of Chinese who give their services free.

The proprietor of a Chinese art and curio shop who had been ordained in Seattle, Washington, early offered his services to Dr. Lee and helped to build up a fine Chinese church. He is still pastor and gives his services entirely without pay.

Classes of every variety are held on various nights of the week. Classes in English, type-writing, radio carpentry etc. make the Mission centre a busy place. One by one the Mission Boards have withdrawn, leaving this an independent piece of work. So greatly is this work appreciated that many non-Christians contribute large sums yearly. Dr. Lee says that laundry boys sometimes contribute as much as $40 a year from their small earnings. So great is Dr. Lee's influence among the Chinese community that when Tong wars occasionally break out in Chinatown the Chief of Police of New York City sends for Dr. Lee and then leaves it to her to settle the difficulties.

Dr. Lee, who is an accomplished linguist, speaking French and German fluently and English and Chinese as her native tongues, is able to meet any group with ease. She has a naturally charming personality and a Christian ardour and enthusiasm which are bringing scores of Chinese into direct contact with the Saviour. Not all missionaries are in China!

FROM THE EDITOR'S DESK

The Malaysia Message

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THE STAMP OF A CHRISTIAN

By this shall all men know that ye are my disciples, if ye have love one to another.

John 13.35.

One of the first words which a foreigner learns in Malaysia is the word "chap" (pronounced "chop"). Every business concern, every club, every school, every patent medicine, every tin of milk, every article of merchandise has its particular "chap" or stamp. Not long ago it was the duty of the editor to buy a scythe; on making inquiries the honourable gardener informed him that there was just one kind of scythe to buy and that was "chap gajah".

Now Christ tells us that his disciples are known by a certain stamp, a certain "chap". What kind of stamp does the Christian have so that others may know he is a Christian? A Budhist may be known by the colour of his robe or the kind of beads he wears around his neck. A haji (Mecca pilgrim) is distinguished by the white cap he wears on his head, a Hindu may be known by his caste-marks, his tonsure or his turban, a Brahmin by his sacred thread, a Turk by his fez, a Japanese by his kimono, or a Javanese by his sarong or head dress. Although there are outward signs of inward grace, there is no distinguishing stamp such as clothing, hat, badge, coat or collar to mark the Christian from the non-Christian. The one and only sign by which Jesus told us to recognize his disciples was the sign of love. "By this sign shall all men know you."

Again in the Sermon on the Mount Christ said, "By their fruits ye shall know them". Any one who visits one of the large botanical gardens, such as that of Singapore or of Buitenzorg, is puzzled and amazed by the number of varieties of palms, of orchids, or of ferns. An amateur gardener is amazed at the number of varieties of beans which are offered for sale by the seed dealers. Now it is evident to any one who knows anything about palms or about orchids or about beans that the only certain way the different varieties can be distinguished is by the flower or fruit. The leaves, or the stocks of two varieties may be identical and yet the fruit very different. The flower or fruit then is the distinguishing mark of plants, and every plant is known by its flower or fruit. We don't gather grapes from thorns nor do we pick figs off thistles; nor do we find wickedness, lying, deceit and hatred in a Christian life. A Christian life is a life of the Spirit.*

The fruits of the Spirit are described by Paul, who knew the mind of the Master as intimately as any of the apostles: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." All like a beautiful fragrant bunch of roses. The first and crowning virtue is love, all the others are merely variations of that same flower. What is joy, peace, longsuffering, kindness, goodness, other than love? Paul elsewhere defines this central virtue in his famous chapter of First Corinthians, comparing it with eloquence, prophecy, faith, philanthropy and self-sacrifice and shows how all these virtues are nothing without love. Love suffereth long and is kind, love is without envy, without boasting, without self-seeking, without anger and without bitterness. Love rejoiceth not in unrighteousness but rejoiceth with the truth, bearth all things, believeth all things, hopeth all things, endureth all things. "Love never faileth.....But now abideth faith, love, these three; and the greatest of these is love."

Indeed the fruit is love, because God is love. "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love."

"By this shall all men know that ye are my disciples."

"WHEN I THINK OF THE HUNGRY PEOPLE"

I have a suit of new clothes in this happy new year;
Hot rice cake soup is excellent to my taste;
But when I think of the hungry people in this city,
I am ashamed of my fortune in the presence of God.

O-SHI-O,
Japanese Scholar, 18th Century.

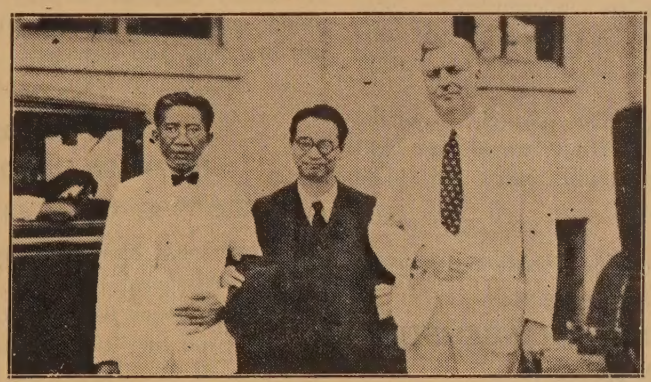
PHILIPPINE METHODISM PREPARES FOR INDEPENDENCE

By E. K. Higdon
Missionary of the Disciples of Christ
Executive Secretary, National Christian Council of Philippine Islands

President Franklin D. Roosevelt signed the Philippine Independence law March 24. Palm Sunday was scarcely two hours old when this word, flashed to the newspapers in Manila, 10,000 miles away, and telephoned to the mayor of the city, was relayed to the engineer at the ice-plant. That individual sprang to the steam whistle and fastened a weight to the cord. The blast awakened drowsy boys in church belfries and aroused sleepy watchmen on river boats. Almost instantly the city was in an uproar of clanging bells and shrieking whistles.

The Church is Ready

Were religious leaders prepared for independence? The early missionaries had made the development of an indigenous church a fundamental policy, They had worked to get together a group of earnest Christians, able to propagate their faith, support their churches and govern themselves.



BROTHERS IN HEART AND HAND
The Rev. Lorenzo T. Tamayo, Senior Filipino District Superintendent; Dr. Toyohiko Kagawa, Japanese Christian Leader; Bishop Edwin F. Lee. Photo taken at Manila.

Chief among those from abroad who have seen clearly and consistently the need of developing an independent church for an independent nation has been Bishop Edwin F. Lee who has guided his Church toward a strong, independent organization with rare tact and wisdom. In the twenty-seventh Annual Conference, held a month before that Palm Sunday morning, Bishop Lee had presented three alternative propositions to be considered for the future organization of the Methodist Church.

He had told Annual Conference members that they might set up a Central Conference here. They could then elect a Filipino bishop in 1936, and retain an organic relationship with the international Methodist Episcopal Church. Or they might become completely independent, as the Methodists in Korea, Mexico and Japan have done within recent years. He reminded them that the Rev. E. C. Sobrepena, Moderator of the United Evangelical Church of the Philippine Islands, had appealed to that Conference for the Methodist forces to join this organization, formed five years ago by the fusion of Presbyterians, Congregationalists and United Brethren. The response to this invitation had been highly satisfactory. Bishop Lee declared that he looked with favor upon the latter proposal.

Methodists Are Prepared

The Methodists seem well prepared for independence. They have not always traveled a smooth road. In 1906 one of their strong ministers led a schism that drew away a third of their members. But the mother Church recovered and pressed on. At the Conference of 1933, a group of members, disagreeing with a General Conference action on a case of discipline, walked out of the meeting and applied for incorporation under the name, "The Methodist Episcopal Church of the Philippine Islands, Inc." About 17 per cent of the Conference members withdrew during the next twelve months, taking with them two and a half per cent of the membership. But in spite of this internal dissension and conflict, the recent Conference clearly showed that the Church is probably in better moral and spiritual condition than ever before

This year's Conference afforded a remarkable demonstration of orderly, effective business procedure, combined with hours of high intellectual and emotional appeal, as when the two addresses of Dr. Toyohiko Kagawa, great Japanese Christian, gave new insight into the meaning and power of the Christian faith.

But the real test of the Conference spirit came in the executive session and in discussions in the day-by-day routine. Grave charges brought against two ministers who had withdrawn from active work had to be dealt with. Three local preachers had been discontinued for "unacceptability." Nineteen others had withdrawn, either by formal surrender of their credentials or by affiliation with another group.

I have attended meetings of various religious groups for the past quarter of a century but have never seen such delicate questions handled more expeditiously, discussed in a finer Christian spirit or decided more fairly.

Some Statistics

The report of the statistician at this Conference showed a membership of 78,815, housed in 293 church buildings valued at $481,000, and cared for by 89 pastors, 23 probationers, 119 local preachers, 101

deaconesses and 50 Bible women. The net gain in membership for this past year has been 2,899. It is evident that the defections have spurred the Church to greater effort and that it is strongly enough established soon to carry on independently of the Mission. The Methodists have not been alone in suffering from schisms. The Presbyterians, the Disciples of Christ, and the Baptists have all experienced splits and sub-splits. Probably most of these defections indicate a growing desire on the part of the Filipinos to have a church of their own.

The Methodist Episcopal Church has been wide-awake to the necessity of giving responsibility to the Filipino leaders. All of the eight district superintendents are nationals. A strong laymen's organization functions well. Methodist self-support has outstripped that in any other communion.

Here, then, is a large Church of nearly 80,000 members which for the last decade or more has been definitely aiming at religious independence. Now that the country is soon to be politically free, this Church will be able to take its place in the nation unashamed.

The Church is young. The Church is virile. The Church is courageous. The Church has high moral ideals. The Church will carry on. The Church will conquer.

Manila, P. I.

—The Christian Advocate.

REV. GOH HOOD KENG'S EVANGELISTIC TOUR IN JAVA

At the invitation of a Committee specially formed for the purpose by the members of the three Chinese congregations in Batavia, the Rev. Goh Hood Keng made an evangelistic tour of West Java during July. In the course of his tour he visited Batavia, Buitenzorg, Indramajoe, and Cheribon, and spoke in churches as well as in clubhouses.

The Committee realized that they had a heavy programme for Mr. Hood Keng, as frequently he was called upon to make two speeches in a day, in addition to making personal calls on people who needed pastoral visitation. However, we all thank the Lord for giving Mr. Hood Keng strength to carry our his programme according to schedule. Moreover, Chinese Christian leaders are scarce in Java, so that an opportunity to hear an oustanding Christian worker and leader from abroad is always seized with eagerness.

Mr. Goh Hood Keng's meetings were very well attended, and practically every Chinese Christian honoured Rev. Goh with his presence at the meetings. A large number of non-Christians also attended the meetings. The Lord poured out His blessings on the meetings; Christians were edified, backsliders reclaimed, and sinners converted. God drew very near to us in the after meetings. His Spirit was present in His convicting and saving power, men and women weeping and crying to God for the forgiveness of their sins.

Mr. Hood Keng gave two lectures at the Lee Tjie Sia in Batavia. He spoke on "Character" and "What is Christianity?" On both occasions there was a large attendance, and the lectures were greatly appreciated.

A Chinese Christian Conference was arranged simultaneously with Mr. Hood Keng's stay in Cheribon, where he had the pleasure of meeting the delegates of Chinese congregations or groups from nine different towns. The Conference resolved to effect an organic union amongst the Chinese Christians in Java under the name of Chung Hua Chi Tuh Chiao Hui, a name adopted by the Chinese National Church in China. The Chinese Christians in Malaya are kindly requested to pray that the proposed church union in Java will materialize, and to extend both spiritual help and otherwise.

YOUR SEEDS BLOW INTO MY GARDEN, FRIEND

By William L. Stidger

Your seeds blow into my garden, friend,
Whenever the wind is right;
They blow on the wings of the breeze by day
And they ride on the gales by night.

Your seeds blow into my garden, friend,
And nestle among my flowers;
In the soft, sweet soil of my garden plot
They wait for the sun and the showers.

Whatever you grow in your garden, friend,
Of beauty, or ugly weed,
The fall will come and the wind will blow,
And over will come your seed.

Your words blow into my life, my friend,
Or, whether of good or ill;
Your thoughts fly over, like ships of love,
Or daggers that pierce and kill.

Your smiles blow into my heart, my friend
And neighbor across the way;
They blow and blossom in buds of love
A blessing to life all day.

Your life is a garden of love, my friend,
And planted with kindly deeds;
So ever and over the wall will blow
Into my garden, your seeds.

MEDITATIONS FOR THE INNER LIFE

H. B. A.

REFLECTIONS ON SOLITUDE

Alone with God

"He who himself and God would know,
Into the silence let him go;
And lifting off pall after pall,
Reach to the inmost depths of all.

Let him look forth into the night!
What solemn depths, what silent might!
The ancient stars, how calm they roll—
He but an atom 'mid the whole.

And as the evening wind sweeps by,
He needs must feel his God is nigh;
Must needs that unseen Presence own,
Thus always near, too long unknown.

How small in that uplifted hour,
Temptation's lure and passion's power,
How weak the foe that made him fall;
How strong the soul to conquer all!

A mighty wind of nobler will
Sends through his soul its quickening thrill;
No more a creature of the clod,
He knows himself a child of God."

—James Martineau.

Read in the New Testament of three instances of men prepared for great tasks by solitary communion with God. John the Baptist, 'The voice of one crying in the wilderness'. Mark 1. Jesus himself: read Luke 4:1—15. Paul visited by Christ after a week or more of meditation on a solitary journey. What was the result: a wonderful conversation! Read Acts 9:1—9. Also see Galatians 1:17—18. 'I went into Arabia. Then after three years I went to Jerusalem.' Where were the three years spent? What is a reasonable guess as to the use Paul made of those years of retirement?

"Solitude is the audience chamber of God."—Landon.

"A wise man is never less alone than when he is alone."—Swift.

"An entire life of solitude contradicts the purpose of our being."—Burke.

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

—Ralph W. Emerson.

"One hour of thoughtful solitude may nerve the heart for days of conflict—girding up its armour to meet the most insidious foe."—*Percival.*

"Remote from courts, corruption, crime,
In that high shepherd land,
With God alone his soul had grown
To stature bold and grand;
For many a wild, in many a land,
And many a peak sublime,
Can tell how solitude with God
Breeds souls that conquer time."—*Taylor.*

In the Old Testament we read much of men finding God in solitude. Read the story of Jacob at Bethel—Genesis 28: 10—22. "And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I did not realize it.....This is the house of God, this is the gate of heaven."

Moses finding God in solitude—Exodus 3:1—6. "And the angel of the Lord appeared in a flame of fire out of the midst of a bush.....And Moses hid his face; for he was afraid to look upon God." Mrs. Elizabeth Barrett Browning wrote these famous words upon reflecting on this passage:

"Earth's crammed with heaven and every common bush a-fire with God,
But only he who sees takes off his shoes."

"Black solitude? Ah, no—there's no such thing
For him whose spirit's truly on the wing,
Alone in desert wild there yet would be
For him a store of goodly company.
The sun, the stars, the moon, the heavens high,
The memories of days gone by;
The visions rare of prizes yet unwon;
Ambitious hopes of fine deeds to be done;
The fables of the past, the heroes rare,
Those giant souls whose joyance was to dare;
The wonders of creation in plain sight;
The glories of the morning and the night—
Black solitude indeed! 'Tis not for me
With mind to dream, and inner eye to see!"

—Anonymous.

"O God, who art to be found by those who truly seek Thee, known by love, seen by those whose heart is pure; thy spirit possesses all things, speaks in the holy dawn, calls in the quiet even, broods on the deep, and dwells in the heart of man. Send now some word of Thine to make a highway to our hearts, and Thyself draw near. Amen."

A PERSIAN MUSLIM AND THE BIBLE

A Colporteur offered a Bible to a Persian. He put his hand in his pocket to find the necessary coins, then with sorrowful face he said: "Oh, I am most unfortunate. I have no money left. For years I have been looking for this book and now cannot buy it." The colporteur turned to go on his way, but in a few moments the man overtook him. "Give me the book," he said, "and take for it these 3 loaves of bread which I bought for my two days' journey home." "What will you eat on the road," the colporteur asked. The man replied, "God is great!. The Lord of the Book will provide my daily bread." The colporteur shook his head: "The three loaves are worth only ten shais, whereas the book is worth 40 shais." The man took off his belt and said, "Oh brother, I beg you accept this old woolen belt with the bread, and give me the book of salvation." The colporteur said the belt was of no use to him. Then the man drew closer, took his hand and kissed it, with tears in his eyes, saying: "I beg you to give it to me, for I want to know the way of salvation." The colporteur's heart melted—it was not very hard after all. He kissed the man and gave him the book freely, praying God to lead him to Himself. He asked him why he had such a longing for it, and the man replied, "Some years ago an old man gave me a Gospel of St. Mark. I took it to the Muslim priest who, after reading a little, wanted to burn it. I snatched it from him, and returned home, and read it in secret, and learned to love it. Since then I have been seeking the whole book. God sent you here to meet me, knowing the longing of my heart."

This man went on his way rejoicing. (B.F.B.S. report).

PASSION PLAY OBERAMMERGAU

This summer *the 300th Anniversary* of the Oberammergau Passion Play is being celebrated in this famous little village of the Bavarian Alps. Three hundred years ago, in the midst of bitter years of war and pestilence, the Passion Play was inaugurated by these pious Bavarian forefathers as the result of a pledge they had made to God, to portray every ten years a drama of the Passion of the Lord, if their own village were saved from the threatening plague. In his Easter sermon, at the High Mass which all the players attended, the Oberammergau pastor said: "We in Oberammergau proclaim the crucified and resurrected Lord. We, however, do not go out into the world, but the world comes to us from all corners of the globe to hear the one language of our Passion Play. It is not ambition nor love of money nor fame which inspires us but solely the glory of God, the Saviour." All the parts are played by the villagers themselves, who with their long hair and colorful costumes appear on the streets like figures out of the Middle Ages. This year the part of Christus is being played by Aloys Lang, nephew of Anton Lang who for so many years made the Passion Play famous for his delicate presentation of this part. Every week during the summer, with two public performances each week, thousands of people from all over the world come here like pilgrims to share the simple life of these Bavarian villagers and to witness their colorful and dramatic representation of the Passion of the Lord, Jesus Christ. At no time has the message been so much needed by the people of the world as in this year 1934.

The *religious conflicts in Germany*, between the Lutheran churches and the Nazi State, have led to the formation of Free Evangelical Synods independent of the State Church and of Reichsbishop Mueller.

After consultation with other church leaders, the *Archbishop of Canterbury* has recently addressed an appeal to the British people to dedicate themselves to the cause of permanent peace by actively working for the programme of universal disarmament and general security.

WHITE HOUSE NOTES

A significant item released from the White House on May 24, is a letter which the President sent to the Bishops of the General Conference of the Methodist Episcopal Church, South, now in session at Jackson, Mississippi. The late father of the Secretary to the President, the Hon. Marvin H. McIntyre, was a minister in this Church. The letter reads as follows:—

My dear Bishops:

In these trying days of economic rehabilitation of our country, the spiritual side of our national life assumes added significance, for it is fundamental that in times of stress we feel more keenly the need of Divine guidance. Therefore it seems to me that more than usual importance is attached to this quadrennial general conference and great opportunities present themselves to you who are guiding the destinies of Southern Methodism.

May I wish for you a successful outcome on your deliberations with a resultant program which will tend to bring about a spiritual awakening among your people and which will extend beyond the borders of your own church? It is my thought that there never was a time when constructive efforts on the part of religious leaders of the country could be used to better advantage. Practical Christianity, generally applied, would in my opinion go far in helping us to solve the great economic problems confronting us, brought about in a large part by greed and selfishness.

Very sincerely yours,

FRANKLIN D. ROOSEVELT,

—*World Methodist Press.*

THE READERS' DIGEST—BITS FROM RECENT ARTICLES

The Growth of the Native Church in the East Indian Archipelago

By D. Crommelin

"The most important quality of the younger Church is its power of expansion. Probably the Batak Christians are strongest in their consciousness of being a native Church. The younger generation is spreading all over the neighbouring areas, as their own country is over-populated; even in the largest towns of Sumatra and Java there are Batak settlements, and everywhere they found their own churches. The most interesting features are perhaps the colonies of Batak Christians in the Atjeh territory, whose inhabitants are considered the most fanatically-minded Muslims of the whole archipelago. The colonial authorities never allowed a mission to start work there, but now there are a number of churches consisting of Batak immigrants.

In an earlier period a Javanese Christian settling outside the Christian communities was generally considered a lost sheep, but nowadays there are isolated Christian families in nearly every larger place in Eastern Java who keep in contact with the Church and even in many cases form a nucleus of new groups of Christians.

The Amboinese Christians are in somewhat similar conditions to the Bataks. Their native islands cannot hold them, and for many years they have been spreading all over the archipelago, being employed as government officials, soldiers, police and so on. Everywhere they cling to their faith and in some cases have been the means of spreading the Gospel among non-Christian tribes. The latest instance is in the island of Bali, on which attention is focused just now. Until lately it was considered a stronghold of Hinduism, inaccessible to any missionary effort, but some time ago among the Balinese appeared a few Christians who were led to Christ by Amboinese immigrants. The consequence was that the synod of the Eastern Java Church decided to undertake mission work in Bali among the steadily increasing number of enquirers. In a short while two of her best native pastors were doing splendid work there, and a third is going to join them."

The Missionary Crisis

By Julius Richter, D. Theol.

"By the shrinking of distance the whole human race has become one neighbourhood. The world war was the first common experience of the whole race. Inter-relations are increasing and tightening from year to year; the race is sharing its destinies. We are coming with our message not to strangers and foreigners but to neighbours who are labouring under the same burdens and are perplexed by the same questions as ourselves."

"In foreign missions we are launching our spiritual enterprise on a receding ebb and in the face of countercurrents of anti-religious tendencies at home and abroad."

"When missions went to Africa heathenism seemed to be entrenched in five strongholds of paganism: ancestor-worship, magic, polygamy, slavery, tribalism. It seemed evident that the Christian Church was incompatible with all of these, so the Christian congregations were kept far aloof from their heathen surroundings and their spiritual life was started on a quite independent basis. The same course was followed in India with regard to the caste system and in China with the joint family. Now we begin to see that the ethical warp and woof of these races for thousands of years has been inextricably bound up with these social developments, with which the heights as well as the depths of their souls are connected, and which seem to be the natural developments of an ineradicable racial structure. Christianity either must be integrated with them, sublimating them by the Holy Ghost, or it will always remain something alien or even hostile to the native soul. German and Anglo-Saxon missionaries have begun to tackle these questions in view of African tribalism; when will a similar movement begin with regard to Indian caste and the Chinese joint family? Most complicated in both countries is the intolerable lot of the women and girls; yet their redemption is decidedly not 'American' emancipation.

"Are we undertaking with sufficient care the integration of the Gospel into the thought-systems of India or of China or of Islam, where the whole thinking for hundreds or thousands of years has run in channels alien or hostile to really Christian thinking? It is a well-known fact that in these countries it is almost impossible to coin Christian terms for fundamental Christian ideas, as all religious terms have long ago been vitiated by unchristian connotations....We wait eagerly for an Indian or Chinese Christian theology, but up to the present these Churches have produced hardly even a real heresy. Syncretism is always lurking before their doors, and the danger will decidedly not be less when these Churches get full autonomy."

"Every preacher of the Gospel in the West will know what a burning question it is to him so to preach the full-orbed Gospel that nothing of its invaluable and eternal content is lost, yet how so to handle aright the word of truth (II Tim. II, 15) that men may be 'pricked in their heart' (Acts II, 37). How much more complicated is this task in non-Christian countries with their thousand-year-old unchristian tradition. Yet it is the highest concern of the true evangelist to learn this master lesson."

—*The International Review of Missions, July* 1934.

OUR AMERICAN LETTER

ONE OF THE choice laymen who have given prestige and service to our English-speaking work in Malaya is Mr. William T. Darton. He was for some years representative of an outstanding American firm of rubber buyers and manufacturers, an active member of Wesley Church, Singapore, and its Sunday School Superintendent. He has been resident in Long Island, New York, but before this letter appears in print he will have transferred his residence from there to California, his status from bachelor to bridegroom, and the name of one of the finest lady missionary teachers the Singapore Anglo-Chinese School ever had, from Norton to Darton---(it is only the first two letters of her name that will change, but the change is considerable). And the name of the genius the wave of whose wand will accomplish this transformation, is Rev. Leonard Oechsli, District Superintendent in a California Methodist Conference. We are sure it will take an extra mailbag to convey the homeward mail from Singapore when the many friends of these two esteemed workers read this paragraph and write their congratulatory letters. No. 1601 West 11th Place, Los Angeles, Calif., U.S.A. will find them.

WE HAVE HEARD a great deal about ever increasing speeds in the air, but driven by the constantly heavier competition of motor bus, automobile and airplane travel, the railways are trying to justify their occupancy of a vast network of tracks, terminals, and road crossings by heightening the speed, multiplying the comfort on air-conditioned trains, and lowering the price. The new stainless steel train of the Burlington Railroad has just made the run from Denver to Chicago, 1015 miles in 13 hours, 5 minutes. Imagine leaving Gemas at 6 a.m., and going to Penang and back again, 1080 miles, arriving back at Gemas at 8 p m. the same day! I can imagine the Chinese station coolie, when he saw the train pulling into Gemas, saying something like "Hai-ya!" Well, I do not wish such speeds upon my Malayan readers. Malaya is altogether too warm already to even think of doing anything at such a pace. Try to content yourselves yet awhile with the Royal Scot's record of 401 miles at 56 miles an hour, and do not hanker after the Zephyr's 1,015 miles at 77.5 miles per hour.

FOLLOWING on the heels of my reference in last month's Letter to the movement toward Church Unity in the Philippines, comes word of renewed effort to re-unite the Methodist Episcopal Church in the United States with the Methodist Episcopal Church, South. Split apart in 1844 over the issue of slavery, nearly twenty years before the country itself plunged into civil war over the same issue, the churches North and South have never been separated doctrinally. Southern Methodism with its three million members has continued to be a southern church, and the original Methodist Church which Wesley established in this country is brought into immediate contact or competition with its erstwhile brethren only along a very limited and undefined boundary. They ought to have reunited decades ago. And the proposal just made at the General Conference, South, was almost unanimously adopted, amid applause and shouts of approval. Our Methodism, with which union is proposed, has over 3,600,000 members. Increased size is not a thing to be coveted; but unity is, with the removal of the long since dead issues which in the first instance separated them.

SUMMER in America is the signal for drastic curtailment in church activities. Not that the church just "lets down"—it does that, to be sure; but the extent to which people of all degrees and means just quit every avoidable activity during the hot summer, and strike out for anything that resembles a bit of seashore, or mountain, or rural retreat, is utterly disconcerting and demoralizing to the regular program of church activities. Maintaining the Sabbath morning service, and the Church School, is about all that is now done: the evening service, young people's meeting, midweek devotional meeting, and the various organizations, take three months off. I can not help thinking that if Malaya had done that from her youth up, there would not have been the fine reports that were made to her latest Annual Conference. Yet if I remember correctly, it is sometimes warm even in Singapore.

SALOME FOX. What memories the brief note of her decease called to mind! They cluster about Nind Home, Wesley Church, and the visitation of women and girls in the homes of Singapore. One of the finest spirited of that godly group of Eurasians who lifted up Christ from the earth that He might draw all men unto Him. There will be many mothers in Malaya who will be telling their daughters of the Christian life of Miss Fox.

DIAMONDS are found in the dirt, aren't they? And men walk over them for years without finding them. I found one in the Malaysia Conference Minutes while looking up some data for the observance by Wesley Church of the semi-centennial of Methodist Missions in Malaya. The District Superintendent was making his report to Annual Conference. He had just reported that Bishop Bickley and W. T. Cherry had supplied the pulpit of Wesley Church during one of those intervals when it had no regular pastor. Then came Mr. Lewin to the pulpit. "The man we've been looking for, for twenty years!" exclaimed an official of Wesley Church, after hearing Brother Lewin's first sermon there. Complimentary to the supplies, one of them a Bishop, wasn't it?

W. T. CHERRY.

Sibu, Sarawak.

Dear Editor:—

In the June number of the Message you said the missionaries in Borneo occupied themselves with more important matters than writing articles to fill space in papers. Thank you. I have just finished my first round of visits to the different stations—children baptised 143, adults 117, new members 100. I am sending you the list of my dates for the second round. A copy of this is sent to each pastor. At each place we have preaching, baptisms, reception of members, Communion Service and Quarterly Conference.

Visiting these places does not mean getting in a motor car and tootling there. A visit to Bintulu means at least a week by river and sea. To other places we go by steamboat, others by motor launch, three by motor car, a few by bicycle, but the final stretch is usually on foot and for long distances. Every school day I am in town, I teach school. Mrs. Hoover also teaches school every day and runs the home base when I am away, so what you have said above is more or less true.

SARAWAK DISTRICT.

		Morning	Evening
July	24th	Bintulu	
Aug.		Kapit, Song, Kanowit	
,,	26th	Canton Ba	Salin
Sept.	1st	Slidap	Serekei
,,	2nd	Pek Sieng	Repok
		Tung Dak Po	
,,	9th	Slalu	Asan
,,	15th	Bangkong	
,,	16th	Krupok	
,,	23rd	Kwang Hua	Ensurai
,,	29th	Mador	
,,	30th	Tulai	Nassit
Oct.	7th	Bidut	Bangau
,,	13th	Siang	,,
,,	14th	Mi Lok Guong	Binatang
,,	21st	Aup	Hinghua Ba
,,	28th	Kui Nga Geng	Labaan
Nov.	4th	Kreto	Bukit Lima
,,	11th	Ne Se Gak	Tanjong Kunyit
,,	18th	Bukit Asek	Sing Chio Ang
,,	25th	Bukit Lan	A Nang Chong
Dec.	2nd	Dasan	Engkilo
,,	9th	A Po	Sing Nang Chong
,,	16th	Sibu	Dieng Siang Dio

Yours Sincerely,

J. M. HOOVER.

December 19-20 District Conference.

FINDING GOD THROUGH WORSHIP

I. Creative Worship

By Philip S. Watters

Pastor, Memorial Methodist Episcopal Church, White Plains, N. Y.

Worship involves conscious entry into the presence of the living God. In its ideal it presents a privilege unsurpassed in all human experience. It should lift us out of the monotony of turmoil of daily life and restore within us the sense of the Eternal. It should create clean hearts and renew right spirits within us. It should increase our faith and hope and love, bringing us to higher vision and deeper consecration.

Such is the ideal of worship. Its realization presents a difficult problem. We are dealing not only with a spiritual privilege and power, but with a fine art as well. There are fundamental principles whose understanding would make possible the transformation of worship, from the rather aimless programs too often found, to services of great inspiration, in which those who come weary and heavy laden may find both rest and recreation.

What are some of these fundamental principles? *Reality*: God should be really present in consciousness, and all statements or assumptions should be in harmony with that faith. *Progression*: The service should move with definite direction, carrying the worshippers from an attitude of repentance to a sense of forgiveness and to a new and enlightened consecration. *Sincerity*: Only such expressions should be asked of the people, whether in hymn or reading or prayer as will truly express the feeling and attitude of those participating. *Unity*: All matters not contributing to the main purpose of the service should be eliminated. *Coherence*: Each portion of the service should be made to grow into that which follows in the progression. *Climax*: The people should be led to a climax of experience in renewed dedication. The necessity for reverence in all worship could, it would seem, be taken for granted, yet reverence is often destroyed. The importance of vitality in the service is also plain, yet often little or no thought is given to keeping the service alive for the people in the pews.

The Commission on Worship and Music has therefore arranged for the preparation of an important series of articles which will appear in consecutive issues of the Malaysia Message. These are being written by outstanding men especially qualified for his work. The articles will discuss the purpose and power of worship; and they will take up all of the items in our new Order of Worship, showing the purpose and value of each in relation to the total experience of worship. It is hoped that, as a result, our whole church may be stimulated to a greater and more intelligent interest in worship; that pastors who have the great responsibility of leadership may be helped to find a higher worship ideal for themselves and for their people; and that all who worship may worship in spirit and in truth, and may know the joy and guidance and power of God's presence.

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The Rev. H. B. Amstutz, Chairman of our Conference Commission on Worship and Music is presenting a series of articles, condensed from the Advocates, written by the General Conference Commission on Worship and Music. Two general articles on "Changes in the Ritual" have already appeared. Beginning with this issue will appear a splendid series on the general subject "Finding God Through Worship."

SINGAPORE METHODIST PROGRAMME

We print below a sample programme of the week for the Singapore Methodist Churches. This programme reveals not only how varied and extended our Methodist Church programme is but also the vitality of the church life. Another significant fact is that practically all these churches are now meeting in dignified and suitable places of worship. Ten years ago Wesley Church, Singapore was practically the only church which had a really suitable church building, whereas to-day we have seven fine church buildings.

In the following numbers of the Malaysia Message, we shall be glad to print the church programme of our other Methodist Malaysia districts.

Church Services

WESLEY METHODIST EPISCOPAL CHURCH (Fort Canning Road). Notices for Sunday and the week following. Sunday 7.45 a.m., Parade service, Tanglin Barracks Chapel; 8.30 a.m. Sunday School; 9.15 a.m. Holy Communion with sermon by the Rev. W. S. Reinoehl, M.Th; 6 p.m. Evening service of worship with sermon by the Rev. H. B. Amstutz, M.A.; Monday 4.30 p.m. Ladies Aid Society at the Parsonage; Tuesday 5.30 p.m. Prayer service led by the Rev. Amstutz; Wednesday and Thursday afternoons the choir rehearsels; Friday 8 p.m. Epworth League devotional service in the Church Hall.

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THE STRAITS CHINESE METHODIST CHURCH (No. 1 Kampong Kapor Road). Sunday 9 a.m. Sunday School; 10 a.m. Communion Service, Rev. Goh Hood Keng; 5.30 p.m. Epworth League Service, Mrs. Lee Swee Cheng. Subject: Social Dangers and How to Remove Them; 6 p.m. English Service, Rev. Goh Hood Keng; Tuesday 8 p.m. Prayer Meeting, Rev. S. S. Pakianathan; Wednesday 5.30 p.m. Choir Practice; Thursday 8 p.m. Evangelistic Service in Mr. Goh Cheng Chew's house, 487 Sims Avenue; Friday 8 p.m. Bible Class.

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THE GEYLANG CHINESE METHODIST EPISCOPAL CHURCH (Junction of Al Junied Road and Sims Avenue). Sunday 11 a.m. Service of Worship and Holy Communion (in Hokkien) Preacher: Rev. Lim Poh Chin; 3.30 p.m. Sunday School; 4.30 p.m. Service of Worship (in Malay) Preacher: Mr. Chew Hock Hin; Monday 8 p.m. Christian Workers' Training Class; Thursday 5.30 p.m. Prayer Meeting (in Malay) Preacher Mr. Chew Hock Hin; Friday 4 p.m. Women's Meeting. Speaker: Mrs. Chew Hock Hin.

THE METHODIST EPISCOPAL CHURCH (Paya Lebar). Sunday 9 a.m. Sunday School; 10 a.m. service of worship. Preacher: Mr. Chew Hock Hin; Wednesday 5.30 p.m. Prayer Meeting in Malay. Preacher: Mr. Chew Hock Hin; Friday 8 p.m. Epworth League Meeting.

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GEYLANG METHODIST EPISCOPAL CHURCH (English Section). Sunday 8.50 a.m. Consecration Prayer for Sunday School Teachers; 9 a.m. Sunday School (Lower Dept); 9.20 a.m. Sunday School (Higher Dept.); 9.50 a.m. English Service, Holy Communion. Speaker: Rev. E. S. Lau; Monday 5 p.m. Young People's Circle Fellowship Evening—Games, etc; Wednesday 5.30 p.m. Choir Practice; Thursday 4 p.m. Girl's Life Brigade—Devotion etc; 5 p.m. Young People's Circle Fellowship Evening—Games etc; Friday 7 p.m. Boys' Brigade Devotional Meeting etc; 8 p.m. Young People's Circle—Devotional meeting.

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TAMIL METHODIST CHURCH (1 Short Short). 8.15 a.m. Sunday School; 9.30 a.m. Public Worship Service with Lord's Super. Preacher: Rev. S. S. Pakianathan. 7 p.m. Methodist Youths' Association Meeting; Wednesday 6.30 p.m. Bible Study; 7 p.m. Prayer Meeting. Speaker: Mr. A. Athisayam; Thursday 5.30 p.m. Epworth League Meeting; 6.30 p.m. Choir Practice.

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HINGHWA METHODIST CHURCH (27 Sam Leong Road). Sunday 10 a.m. Sunday School; 11 a.m. Sunday Service of Worship; Wednesday 7.30 p.m. Prayer Meeting. Paul S. H. Hang, Pastor.

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FOOCHOW METHODIST CHURCH (1 Short Street). Sunday 2.30 p.m. Sunday School. 3.30 p.m. Sunday Worshsip Service. Thursday 7.30 p.m. Prayer Meeting (Queen Street). Andrew K. T .Chen, Pastor.

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CANTONESE METHODIST CHURCH (Coleman Street). 10.30 a.m. Sunday School; 11.30 a.m. Sunday Service of Worship. Chow Chee Yee, Pastor.

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TELOK AYER METHODIST CHURCH (Telok Ayer Street). Sunday 10 a.m. Sunday School; 11 a.m. Sunday Service of Worship. 2.30 p.m. Service Bukit Ho Swee. 8 p.m. Epworth League. Wednesday 7.30 p.m. Prayer Meeting. Hong Han Keng, Pastor.

RAJA HIRIM

By Rev. Ragnar Alm, Kisaran Sumatra.

"I am tired of the religion of my fathers. The next time the missionary comes to our village I am going to be baptized." These words which were spoken by one of the leading chieftains of the Asahan Jungle at a meeting in Lumban Ria in April were received with great astonishment. Five other chieftains, all friends of our Mission, were present. The message from their old colleague came to them as a bolt from the blue. They looked at each other as if to say, "WE don't believe a word of it."

The speaker, Toean Gurdang, had asked the missionary if he might preach that night. The missionary was surprised to hear that a heathen and a witch-doctor should ask to preach, but answered, "If you have a good message to proclaim, I'll give you a few minutes."

Toean Gurdang continued. "You all know that I have been one of the most eager seekers for peace in our own religion. I have worshipped on these beautiful high mountains surrounding this little village: I have offered to the spirits under many of the holy trees of the jungle: I have sought God at our sacred rivers—but all in vain. A more serious witch-doctor than I was not to be found in our jungle. I know none who could perform our holy dances better than I could. No one has more earnestly been seeking happiness through our old beliefs than I have: but I gained nothing. Do you remember how I fought the Christians when they first came to our villages? I swore then that I never would have anything to do with them or their faith. My son, Kariman, went to a Christian School in Bosar Sipinggan, and became a follower of Christ. That almost broke my heart. Several years passed before I gave my consent to his baptism. Many of you remember the big feast I made at that time. Do you also remember how I danced that night, with the wonderful moon over our silent jungle? I thought that I was talking, nay, pleading with the spirits that night. I told them all about my son. I let the spirits know that he was not satisfied with the beliefs of his fathers, and would therefore no longer worship them. Henceforth he would worship the Living God. Furthermore, I pleaded with the spirits not to be angry with my son. 'He is still young, 'I said; 'He doesn't know much yet. Perhaps he will come back to his father's faith some day. To-day I know that the spirits did not hear, for there were none, and are none. To-day I know that Kariman had found, through Christ, the Living God who hears our prayers and gives us peace."

Early one Sunday morning in May, as the golden sun kissed the treetops of the jungle, a crowd gathered in the new built church at Tomuan Dolok. Many of them had come from distant villages, for they had heard that the chieftain was to be baptized. Many a chieftain and witch-doctor had found his way to the church that morning. Curiosity filled their hearts; they wished to see their chieftain baptized; they doubted that he would be brave enough to become a follower of Christ, since they had heard that any chieftain who became a Christian would lose his chieftainship.

When all had assembled, and the other twelve to be baptized had taken their places on the front seat, Toean Gurdang entered and took his place beside the twelve. His entrance was as the entrance of a king. His face shone and his eyes radiated the peace which Christ had given him.

When the sermon was ended, and the congregation had sung, "The whole Wide World, for Jesus our King," Toean Gurdang with his household, and the other family to be baptized, came forward to the altar. They confessed their faith in the Triune God, and were baptized. To Toean Gurdang was given a new name. He, himself, had chosen it. Perhaps it had been suggested by Kariman, who for years had been praying for his father. To us it seemed like the prophecy of a new day for Christ in the jungle that day when the only living Christian chieftain in Asahan received his new name. Toean Gurdang was henceforth to be known as RAJA HIRIM, which being translated is KING HOPE.

God's Dreams

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

—Thomas Curtis Clark.

OUR SCHOOLS

H.S.O.

Malacca.

A new feature of activity organised by the Malacca A.C.S. was a camp held at Port Dickson from August 3rd to 6th which was attended by 36 Cambridge boys and all the boarders of the M.B.B.S. In addition to much swimming and great fun there were several inspirational addresses given by the Principal and Miss Sadler and Mr. Loh Hung Loon. On the last day of the camp Rev. P. L. Peach delivered two helpful talks. He had come all the way from K. L.

Evening Service, Port Dickson.

The "MACSIAN" is a fortnightly paper of the school, being edited by K. H. Samuel (Editor), Ho Guan Hai (Asst.), Ling Ding Ee, Tan Tye Guan and Seet Hock Tin, all Cambridge students. It is run on the Gestetner, consists of eight to eleven pages and sells for five cents. Everyone thinks that the paper fills a need in the school—the opportunity for self expression along literary lines. The Principal is aware that many of the articles are not A 1 but believes that the "going is good" and someday his boys will learn to write King's English.

Fine weather favoured the Methodist Afternoon School Fourth Annual Athletic Sports which was held on Saturday, 21st July, 1934. Among those present were Messrs. T. W. Hinch, Ho Seng Ong and the Chinese Consul for the F.M.S. and Mrs. Lu, who distributed the prizes at the conclusion of the Sports.

Keen competition prevailed in both the Inter-Tribe and Individual events. The Mohican Tribe was the Champion Tribe.

The Individual Championship for the "A" Division was won by A. Suppiah, and in the "B" Division Chen Tet Yin won all the events for which he entered. The "C" Championship was won by Lim He Kom. (R.R.S.)

Ipoh Anglo-Chinese Girls' School.

July seems to be the month for Sports in Ipoh. Our school chose the 20th for the Annual Sports' Day. The Sports took the form of Inter-House competitions. We have four Houses—Crosby, Nightingale, Victoria and Cavell, and teams were chosen to represent the Houses in each event. Races were also arranged for the lower Standards as they are too small to be included in the Houses.

During the interval refreshments were served after which a badminton match was played between Crosby and Cavell girls, the former winning easily.

A race for the Old Girls caused great amusement. The Nightingale and Cavell net-ball teams had tied twice in their match, so it was played off on Sports Day. It proved a keenly contested game and ended 6—5 in favour of the Nightingales.

A pretty concluding item was "The Grand Old Duke Of York", danced by twelve girls from each House. The music was supplied by Miss Moreira at the piano and the school band—tiny tots from Stds. I and II in red and white uniforms, their instruments being kitchen utensils.

Mrs. Whitfield, wife of the Headmaster of Anderson Government School, then presented the prizes and the Cup. The latter was donated by Miss Moreton, a former teacher of this school for competition among the Houses. It was won by the Crosby girls this year.

On July 31st a net-ball match was played between past and present students of this school. The latter proved too strong for the Old Girls, the final scores being 19—11.

Miss Neliya Moreira, a member of our staff, has just left for a two month's holiday in Ceylon. We wish her a happy time and hope he will return feeling benefited by the change. (S.H.)

Nibong Tebal.

Wednesday, July 25th was a lucky day for the Anglo-Chinese School of Nibong Tebal because we had the honour of hearing Bishop Lee for the second time at our chapel service.

The same night the staffs of the Nibong Tebal and Parit Buntar schools entertained Bishop Lee to a dinner at the Parit Buntar Rest House. The other guests included the Rev. L. Proebstel, the Rev. Mr. and Mrs. A. Eklund and Mr. and Mrs. T. W. Hinch. (N.C.C.)

At the fifth annual inter-colour sports of the Anglo-Chinese School, Nibong Tebal, the Reds, with 175 points, won easily from their rivals, Blue and Green. They also annexed the Inter-Colour Challenge Cup for Class II team events and Class III team events. Blue won the Class A Championship. The champion athlete of the day came from Green.

At the conclusion of the Sports, the Rev. Mr. Proebstel, (manager of the school) in a short speech said he saw the "Red Indians" were the best of the lot because the Red Indians were Americans (laughter). He supposed that the Blues were the blue-birds and that Green must be the jungle. One very nice thing of the afternoon was the fact that girls were to be seen running around—twenty years ago they were carried in baskets.

Mrs. G. Robertson then gave away the prizes.

The Inter-Colour Challenge Shield was presented by Mr. C. M. Sheriff to the Colour gaining the greatest number of points in all events. Won by Red, 175 points. Blue and Green secured 147 and 139 points respectively.

Penang.

The weather was ideal on Saturday July 28, the date of the Penang Anglo-Chinese Girls' School Sports.

The programme included folk-dancing, relay races and the final contest for the cup in basket-ball and captain-ball which resulted in Martin House carrying off the shield with 115 points to her credit.

At the close of the programme Mrs. Lim Cheng Ean distributed the prizes and presented the shield to the winning House.

Fairfield Girls' School, Singapore.

The Fairfield Girls' School, Singapore held its Third Annual Sports on July 13th on the school grounds in fine weather and in the presence of a good crowd of present and old girls of the school.

Though the girls might not have been as swift as their brothers, yet they showed as much enthusiasm and were very keen in all the games in which they participated.

Four houses—Olson, Blackmore, Martin and Eveland—competed for the championship. Olson was still too strong for the other houses and carried off the shield for the 3rd year.

After the Sports, Mrs. Swaine, the wife of the Inspector of Schools, kindly gave away the prizes.

Singapore A.C.S. Operetta

The Anglo-Chinese Middle School presented the operetta "Puss in Boots" August 10th to 13th to several enthusiastic audiences. The operetta is based on the well known story of the clever cat who made a marquis out of his master. The entire production was extremely satisfactory. The music is charming and the choruses were extremely good. The settings and costumes were especially realistic and the boys proved themselves excellent actors. Khoo Hock Choo as the ingenious Puss in Boots and Siegfried Prager as his master won the hearts of the audience. Miss Russell who trained the boys in singing deserves a great deal of credit. At all times the words were distinct and clear. The large cast was without exception good and showed that A. C. Middle School has a great deal of talent in its ranks.

Preceding the operetta the boys sang several songs in two parts. Here, too, the boys showed the excellent training they had received under Miss Russell. Their harmony and interpretation of rather difficult songs was very pleasing.

Girls' Band

Kitchen utensils are the instruments on which the little girls of Ipoh make very fine march music. In smart uniforms and with correct military bearing this rhythm band is an asset to the Anglo-Chinese Girls' School. The training such a band gives is of real musical value, to say nothing of the fine co-operation which is developed in the small band members. The change from kitchen utensils to bells and cymbals, drums and triangles would be easily made and the rhythm band is then a musical unit. Such bands are extremely popular in England and America.

Girls' Band. Ipoh A.C.G.S.

WHAT RELIGION MEANS TO ME

By Madam Chiang Kai-Shek, Nanking, China.

Madam Chiang Kai-Shek is the sister of Madam Sun Yat Sen. One brother, T. V. Soong, was Finance Minister of the Republic of China, and another sister is the wife of H. H. Kung, a descendant of Confucius, and a prominent Christian Chinese diplomat, statesman and business man.

My mother was not a sentimental parent. In many ways she was Spartan. But one of my strongest childhood impressions is of mother going to a room she kept for the purpose on the third floor to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, "I must ask God first." And we could not hurry her. Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant waiting upon God until she felt His leading. And I must say that whenever mother prayed and trusted God for her decision, the undertaking invariably turned out well.....I know that many long hours were spent interceding for us.

Shortly before she left us mother was ill and confined to her bed. Japan had begun to show her hand in Manchuria. One day I was talking with her about the imminent Japanese menace and I suddenly cried out in irresistible intensity of feeling:

"Mother, you're so powerful in prayer. Why don't you pray that God will annihilate Japan—by an earthquake or something?"

She turned her face away for a time. Then looking gravely at me she said: "When you pray, or expect me to pray, don't insult God's intelligence by asking Him to do something which would be unworthy even of you, a mortal."

That made a deep impression on me. And today I can pray for the Japanese people, knowing that there must be many who, like Kagawa, suffer because of what their country is doing to China.

During these years of my married life, I have gone through three phases as related to my religion. First, there was a tremendous enthusiasm and patriotism—a passionate desire to do something for my country. Here was my opportunity. With my husband, I would work ceaslessly to make China strong. I had the best of intentions. But something was lacking. There was no staying power. I was depending on self.

Then came the second phase. These things that I have referred to happened, and I was plunged into dark despair. A terrible depression settled on me—spiritual despair, bleakness, desolation.....And then I realized that spiritually I was failing my husband. My mother's influence on the General had been tremendous. His own mother was a devout Buddhist. It was *my* mother's influence and personal example that led him to become a Christian....I suddenly realized that he was losing spiritually because there were so many things he did not understand....It seemed to be up to me to help the General spiritually, and in helping him I grew spiritually myself.

Thus I entered into the third period, where I wanted to do, not my will, but God's. Life is really simple, and yet how confused we make it....But to know His will, and do it, calls for absolute sincerity, absolute honesty with oneself, and it means using one's mind to the best of one's ability.....

—*The Forum and Century*, 1934.

The Touch of Human Hands

The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the pulsing warmth
Of human hands.

The touch of human hands—
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the loving warmth
Of human hands.

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the living warmth
Of human hands.

—Thomas Curtis Clark.

OUR BOYS & GIRLS

A. D.

THE IMPRISONED FAIRY

Once upon a time, and not a long time ago, either, some people went for a holiday to a place you've all heard about, and which some of you have visited. It was called Fraser's Hill. There were, of course, grown-ups in this party, but there were only two persons who mattered, a boy called David and a baby called Chickie.

David and Chickie heard the Grown-ups talk a lot of nonsense about cool air, lovely hills, interesting walks and so on. But David didn't mind about any of that. What he liked best was that he could be out playing all day long. Mother didn't call, "Come in, David, the sun is too hot"; in fact Mother herself stayed out longer in the middle of the day than he'd ever known her.

But Chickie had a secret all of her own. One day when her Mammy took her to the shop where Mr. Shopman sold milk, lovely green and red things called vegetables, and pretty little things called strawberries, Chickie saw something which she knew straight away was a pretty red fairy. No grown-ups had told her about fairies, but then babies don't need telling—they know everything there is to be known about fairies and elves and gnomes and giants and dwarves. Mammy said, "What a lovely tomato!" Fancy calling a bright red fairy a tomato!

You can imagine Chickie's joy when Mr. Shopman gave Mammy lots of these little fairies. But there was one which Chickie liked best, the one she'd seen first, and it was there too. She nearly jumped out of Mammy's arms in glee! And she cried, "Mamma—Dadda—mow—mow—na—na." which in baby talk means, "Mammy please give me that lovely red fairy." But somehow Mammy didn't seem to understand and poor little red fairy with her sisters and brothers was imprisoned in an uninteresting thing which Mammy called a paper-bag!

There was however some consolation in the fact that the little red fairies were going home with Chickie and Auntie and Mammy.

Nearly all the way home Chickie tried to find means to release the poor little fairy, but somehow the Grown-up Giants were always on guard. At last Chickie got tired of trying and went off to sleep.

When she awoke she forgot for a time about the little red fairy, for they had arrived home, and there was Daddy waiting to greet them; and there was Sandy, Bow-wow, Baba, and all sorts of things to see. But when Chickie heard Daddy exclaim, "What lovely tomatoes," she remembered her fairy. Mammy was actually letting the fairies out of the prison—but—only to put them into a bigger one. Certainly it was a nice cool airy place. Mammy was very proud of it and called it a Frigidaire. But Chickie knew that everything that went inside there only came out to be eaten. What a fate for the poor little fairy! Chickie determined to save her fairy at any price.

She kept a strict watch on the grown-ups and when the "boy" opened the prison door she crawled along and after a great effort took out her little fairy. How glad they were to see each other! But their happiness lasted only a short while, for the fairy, overcome with joy, fainted out of Chickie's hands and rolled right to the back of the prison. It was no use now—the "boy" was closing the prison door, and there was Mammy running to pick Chickie up.

Chickie was sad for many a day. She was sure that the Giants had eaten up her little fairy.

But one day Chickie heard Mammy say, "However can this tomato have got right back there, wedged right in the corner between the tray and the back. What a shame, it's no good now, it's been kept too long. How careless of me!" Chickie knew instinctively that it was her little fairy they were talking about.

Mammy was just going to throw away the fairy when Chickie's amah said, "Don't throw it away, let the kebun plant it." And it was then that Chickie caught sight of her little fairy. Prison life had taken from her all her beauty, and Chickie felt sad. They talked to each other—Chickie in a loud voice and the fairy very very quietly. Chickie said, "I'm so sorry for you. I know what the kebun will do; he'll dig a hole in the ground and put you in." "Oh, how lovely," whispered the fairy. "Lovely," said Chickie, "why whatever do you mean, you don't want to be buried, do you?" "Yes, I do. I do. I shall not be buried long. You watch for me, and some day you shall see me again. I shall then be ever so much nicer than I am now, I shall grow into a big mother plant and then you'll have lots and lots of tomato fairies with you. You will be able to watch them grow up, right from being babies."

Chickie didn't quite understand this, for you must remember she was only nine months old. But she did watch. And one day, through the soil she saw a little green shoot peep through. Soon there was another—and another—. There were going to be lots and lots of plants. One day Mammy said, "This home is too small for all these growing plants, Chickie, we must make some more houses for them." And

(*Continued on p.* 21.)

RELIGIOUS EDUCATION

R. M. H. & D. H. Y.

QUEEN STREET DAILY VACATION BIBLE SCHOOL

Any achievement is the result of self-sacrifice. Whatever is achieved the motive uppermost in the minds of those who accomplish it is service for humanity. It is not necessary to go outside one's own community to prove one's usefulness. There are needs all around us, and if we can contribute just a little share to bring the unfortunate folks about us a little closer to the Light of Truth we are doing a great service for God. We derive joy from serving. To emerge from our own spheres of enjoyment to sweat in spheres of labour for others is a challenge to you and to me. Vacation is for rest. Rest is a change of routine—contact with different people. Why not take such an opportunity to serve?

I am glad to say that there is a group of Christtian workers, the Eveland Seminary students, who have unselfishly given of their time and energy in bringing happiness into the lives of some of Singapore's slum children. Spiritually these children are ignorant. Their education is meagre. We took the opportunity to help them occupy their leisure time in July worthwhile occupations. At first many children came, in fact most of them in the district. We had sixty regularly for a while. Then to our disappointment, the numbers diminished because of a grand "Wayang" show in the vicinity.

During the short period of two weeks, they learned to be clean, to be polite, to work co-operatively. It was marvellous to see how after two weeks, these children could work and play together. They produced a pageant, Joseph and His Brothers, which Mrs. E. F. Lee, our guest of honour, witnessed. On this last day there was a programme, with singing, recitations, dialogues and the pageant, all done by the children. Certainly we did not expect them to be quite as orderly as our own Sunday School and day school children, but it was an inspiration to see the change within the ten days of our constant work with them.

My readers, don't you see that Christian young people can do many little acts of service for those who are not as fortunate as we who are blessed with education and modern comforts? There are Chinese School holidays beside our own school holidays, and if you are asked to work in a Daily Vacation Bible School during one of your holidays, will you not accept the challenge that comes to you? Will you be willing to sacrifice?

LIM BOEY GEK.

STRAITS CHINESE CHURCH CONCERT

An especially fine concert was given at the Straits Chinese Church on August 10th, the first of this sort to be held in that church. The string orchestra of the Singapore Musical Society played two groups which were enthusiastically received by the audience. As a final encore the orchestra played a *Scherzo* composed by the conductor, Mr. J. Tryner. Mrs. Eva Clark, always a favourite, sang several solos and Miss Rosamunde Prior gave two selections of readings. Of Church talent Miss Lim Kheng Eng sang "My Mother Bids me bind my hair" and the choir sang an anthem by Gounod. Two numbers by the Singapore Double Male Quartette were well received.

The concert was well balanced and had plenty of variety. The proceeds of the concert are to be used by the church choir for new music. Really beautiful concerts are a great addition to our church life.

PENANG DISTRICT SUNDAY SCHOOL ASSOCIATION

A very pleasant function was held on Saturday 21st July at the Wesley Church, Penang, when the newly-elected officers for the year were installed into office by Bishop Edwin F. Lee. After the installation, Bishop Lee addressed the members of the Association which numbered over 50 on the subject of 'The interpretation of the Christian Message'. The membership of the Association is opened only to teachers and officers of the different Sunday Schools in the Penang District. The newly-elected officers of the Penang District Sunday School Association are:—

President	Miss E. Stella Cass
Vice-Presidents	Mr. Geh Hun Kheng
	Rev. T. M. Kurien
Hon. Sec. & Treasurer	Mr. Quah Guan Teik (re-elected).
Asst. Hon. Sec. & Treasurer	Mr. Chee Teng Lam
Members of Committee	Mr. Ooi Kim Loan (Nibong Tebal)
	Mr. Ang Cheng Kang (A.C. Pri. Sunday School)
	Mr. T. K. Cheong (Parit Buntar)
	Miss Nelly Toh (Bukit Mertajam)
	Mr. S. Siruno (Wesley Church Sunday School)

Queen Street Vacation Bible School.

Eveland Seminary students are spending the first two weeks of their August-September holiday in Daily Vacation Bible School work in the following places:—

SINGAPORE—Paya Lebar, Lim Boey Gek and Teo Siew Ngoh.
Tamil Church, Muriel Pavee and Ada Marnickam.
Geylang, Lau Eng Ngo and Myrtle Tan.
Singapore English School, Lim Pek Pee.
JOHORE— Grace Lee.
MALACCA— Goh Gie Hing and Koh Mui Neo
IPOH— Lau Siok Nyuk and Looi Sui Leng
TAIPING— Chia Loy Keow.

In each school there are also young people from the local churches who are helping. Kuala Lumpur and Sitiawan, where schools have been held before, are holding theirs during a later holiday. One school was held in Penang during the Chinese School holiday in addition to the one at Queen Street, Singapore.

(*Continued from p.* 19.)

Chickie, who by this time was clever enough to be able to walk, helped Mammy put the plants into the new homes where they had plenty of room to grow.

And to-day those plants are taller than Chickie! They've grown much more quickly than Chickie, but then she can walk and they can't. And on those plants are little green fairies. Mammy says that in a short while they will be red. Chickie feels very happy about them. She helped Mammy count the fairies this morning and would you believe there are actually twenty-five. And there are lots more coming Mammy says, because there are still many flowers. As you know, when the flower fairies fly away the baby tomato fairies begin to grow. Chickie has watched them and knows all about it. Wouldn't you too, like to have little fairies growing near you?

BUKIT HO SWEE

From time to time during the past eight or nine years, our Sunday School at Bukit Ho Swee, Singapore has been mentioned in these pages. This Sunday School has been held in the home of a Christian woman, and there have been anywhere from 50 to 80 children present during the last two years.

In 1925 Eveland Training School students began going into this district to tell stories to the children, and to be of any possible assistance to the parents that they could. Out of this grew the Sunday School which has been under the direction of Mrs. Lim Chuan Kim, whom most of our readers have known as Ang Bee Giok until her marriage a few months ago. The Sunday School was attached to the Telok Ayer Quarterly Conference, and the Epworth League of that church has provided the necessary financial aid for the project. The hill is being cut away and for some time the house where service were held has been hanging over the edge of the hill and it has been definitely in the minds of those interested in the Sunday School to provide a suitable and safer meeting place as soon as possible.

On August the eighth a terrible fire swept and destroyed practically all of this slum district. At least 400 homes were destroyed. For days these poor people continued to come to Bukit Ho Swee to search for their household belongings, for their pigs and chickens. They were given a home in the Great World for a week. Certainly the Sunday School children have all been scattered. The house in which our Sunday School was held is one of the three buildings on the hill that miraculously escaped the fire. The flames seemed to jump over this house, and the vines growing over its sides were not in the least withered. The people of Singapore have been most generous in their giving to these people, but their homes are gone and in all probability they will not be permitted to rebuild there.

Though the children of our Sunday School are scattered and it seems as if we will not have a Sunday School there again, there are many other opportunities for work of this kind in Singapore and throughout our Conference. We pray that we may have more and more young people willing to go into the poorer districts of our cities to share what they have with the underprivileged children.

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"Why should we have named him 'Flannel?' ".

"Because he shrinks from washing."

The Other Cheek

The world is no longer concerned with what is right, but all are grabbing at what is left.—*Kansas City Fodder.*

His Only Charming Wife

"Ah," boomed the vicar genially, "how pleasant to see you again! And is this your most charming wife?"

"This," said his former curate reprovingly, "is my only wife."

—*Daily Mirror.*

"Father, how far is it between your ears?" asked a schoolgirl of a church dignitary. "I think it is seven and one-half inches," he answered. "No, father, it is half way around the block," she declared. "If I had said that in my childhood," commented the dignitary, "it would have meant the woodshed."

"I told a fib today, daddy," confessed the little New York boy after his first day at school. "They asked me where I was born, and it seemed so sissy to say the Woman's Hospital, so I said the Yankee Stadium."

Well Instructed

A negro attended the court to give evidence. The judge tried to satisfy himself that the man knew the nature of an oath.

"Sambo, do you know what will happen if you tell a lie?"

"Yessuh, I shall go to Hell and bu'n foh evah an' evah."

"Do you know what will happen if you tell the truth?"

"Yessuh, we gwine lose dis 'eeah case!"

They Don't Exist

Man: "Do you girls really like conceited men better than the other kind?"

Girls (*simultaneously*): "What other kind?"

Playing Zoo!

Mother—"What is all that noise out there?"

Bobby—"We've got Daddy and Uncle Bob locked up in the garage. When they get a little madder we are going to play 'going to the lions' cage.' "

Professional Pride

Patient: "Doctor, are you sure this is pneumonia? Sometimes doctors prescribe for pneumonia, and the patients die of something else."

M.D. (with dignity): "When I prescribe for pneumonia you die of pneumonia."

Not So in Chicago

All through dinner Percy sat so silent that his parents at last began to wonder what was troubling him. The boy was doing some hard thinking. "Pa," he said at last, "do school-teachers get paid?"

"Of course they do, sonny," replied father.

"Then it isn't fair," burst out the small boy indignantly. "Why should the teachers get paid when us kids do all the work?"

—*Whitley Seaside Chronicle.*

A Singular Feat

Frenchman: "Ah, you climb the Matterhorn. That is a foot to be proud of."

Englishman: "Pardon me, sir; you mean 'feat'."

Frenchman: "So you climb it more than once, eh?"

"Some folks uses big words de same as a turkey spreads his tail feathers," said Uncle Eben. "Dey makes an elegant impression, but they don't represent no real meat."

—*Christian Science Monitor.*

Schoolroom Humor

Period costumes are dresses all covered with dots.

Shakespeare lived at Windsor with his merry wives. He wrote tragedies, comedies, and errors.

The people of India are divided into casts and outcasts.

Norway's capital is called Christianity.

Lipton is the capital of Ceylon.

The natives of Martha's Vineyard live on fish and summer visitors.

Tennyson wrote a most beautiful poem called "In Memorandum."

—*Boston Teachers News Letter.*

Willie—"Say, Dad, that apple I just ate had a worm in it, and I ate that too."

Startled Parent—"Here, quick, take this water and wash it down."

Willie (calmly)—"Aw, let him walk down."

—*Hastings District Bulletin.*

"Why are you late this morning, Jack?" "I saw a sign."

"What has that to do—"

"Please, ma'am, the sign said, 'School Ahead—Go Slow.' "—*Exchange.*

"Mother," cried little Alice, home from school, "I've learned punctuation today."

"Well, dear, how is it done?" asked her mother.

"Why, when you write 'hark!' you put a hatpin after it, and when you ask a question you put a buttonhook."

These Moderns Merely Repeat Familiar Truth

It is neither the Communists nor the psychiatrists who were the first to tell us that you cannot have a well soul in a sick society. It was Plato, who in the closing books of the *Republic* indicated how character degenerates in the degenerate state. It was Jesus who told us that one could not serve God and mammon at the same time. Nobody since has more succinctly pointed out the subtle corrosions upon character of a commercial civilization.—*Irwin Edman.*

Singapore's New Secretary

Unfortunately our staff of secretaries in Malaya is so small that the advent of a new one is an event of rare importance. Singapore's search for a new General Secretary has ended happily in the acceptance of the position by Miss Florence Pierce who has been serving for the past nine years in northern China. Miss Pierce is an American with wide experience in Y.W.C.A. work and we all rejoice with Singapore that Miss Pierce is here to take over the position of General Secretary when Miss Catt who has been acting since Miss Owen left in February returns to her home country in October. We hope that Miss Pierce will be present at the Conference of the Malayan Committee in Kuala Lumpur in September so that the other Associations may be able to share the fruits of Miss Pierce's experience in other countries.—*Blue Triangle News.*

PERSONAL—*Contd,*

DR. & MRS. G. MECKLENBURG and daughter, coming from Japan and China recently visited Singapore and the various Mission stations from Malacca to Penang during the first week in August. Dr. Mecklenburg is pastor of Wesley Methodist Church, Minneapolis, and has recently made a study of Russia. His book on Russia is entitled "Russia Challenges Religion".

DR. FREDERICK B. FISHER has accepted the pastorate of Central Church, Detroit, and begins his ministry September 30th. Dr. Fisher plans to go to New Zealand and Australia in the summer of 1935 and hopes to visit Malaya and the Philippines at that time.

Many Singapore friends and relatives assembled at Tanjong Pagar Presbyterian Church August 4th to attend a short worship service and reception announcing the engagement of MR. PEH TENG SIEW, son of Mr. & Mrs. Peh Wah Kok of Geylang Methodist Church, Singapore, and MISS TAN KA HOON, daughter of Mrs. Tan Leng Im and niece of Rev. Tan Leng Tian of the Singapore Presbyterian Church.

The Bosman Triplets, 8 months old.

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